

Considerations

TOUCHING

The likeliest means to remove

HIRELINGS

out of the church.

Wherein is also discour'd

Of { *Tithes,*
Church-fees,
Church-revenues;

And whether any maintenance
of ministers can be settl'd
by law.

The author *J. M.*

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CONFIDENTIAL
PART I

The following is a list of
HARRINGTON

of the following
is also a list of

of the following
is also a list of

of the following
is also a list of

of the following
is also a list of

of the following
is also a list of

of the following
is also a list of

TO THE
PARLAMENT
OF THE
commonwealth

OF
ENGLAND

with the dominions
therof.



Wing to
your pro-
tection
supream
Senat, this libertie of

A 3 wri-

writing which I have
us'd these 18 years on
all occasions to assert
the just rights and
freedoms both of
church and state; and
so far approv'd, as to
have bin trusted with
the representment
and defence of your
actions to all Chri-
stendom against an
ad-

adversarie of no
mean repute, to
whom should I ad-
dress what I still pub-
lish on the same ar-
gument, but to you
whose magnanimous
councils first open
and unbound the age
from a double bond-
age under prelatical
and regal tyrannie ;

A 4 above

above our own
hopes heartning us
to look up at last like
men and Christians
from the slavish de-
jection, wherin from
father to son we
were bred up and
taught; and thereby
deserving of these
nations, if they be
not barbarously in-
grate-

grateful, to be ac-
knowledgd, next
under God, the au-
thors and best pa-
trons of religious and
civil libertie, that
ever these Ilands
brought forth. The
care and tuition of
whose peace and
safety, after a short
but scandalous night

printed
1659

A 5 of

of interruption, is b
now again by a new I
dawning of Gods ti
miraculous provi g
dence among us, re n
volv'd upon your g
shoulders. And to m
whom more apper w
tain these considera h
tions which I pro po
pound, then to your th
selves and the debate fe
be-

before you, though
I trust of no difficul-
tie, yet at present of
great expectation,
not whether ye will
gratifie, were it no
more then so, but
whether ye will
hearken to the just
petition of many
thousands best af-
fected both to religi-
on.

on and to this your
returne, or whether
ye will satisfie, which
you never can, the
covetous pretences
and demands of in-
satiable hirelings,
whose disaffection ye
well know both to
your selves and your
resolutions. That I,
though among many
others

others in this com-
mon concernment,
interpose to your de-
liberations what my
thoughts also are,
your own judgment
and the success ther-
of hath given me the
confidence : which
requests but this, that
if I have prosperous-
ly, God so favoring
me,

me, defended the
publick cause of this
commonwealth to
foreigners, ye would
not think the reason
and abilitie, wheron
ye trusted once, and
repent not, your
whole reputation to
the world, either
grown less by more
maturitie and longer
studie,

studie, or less available in *English* then in another tongue: but that if it suffic'd som years past to convince and satisfie the uningag'd of other nations in the justice of your doings, though then held paradoxal, it may as well suffice

now

now against weaker
opposition in mat-
ters, except here in
{ *England* (with a spi-
ritualtie of men de-
voted to thir tempo-
ral gain,) of no con-
troversie els among
Protestants: Nei-
ther do I doubt,
seeing daily the ac-
ceptance which they
finde

finde who in thir
petitions venture to
bring advice also and
new modell of a
commonwealth, but
that you will inter-
pret it much more
the dutie of a Chri-
stian to offer what
his conscience per-
swades him may be
of moment to the
free-

freedom and better
constituting of the
church :) since it is
a deed of highest
charitie to help un-
deceive the people,
and a work worthiest
your autoritie, in
all things els authors,
assertors and now
recoverers of our li-
bertie, to deliver us,
the

the only people of
all Protestants left
still undeliverd, from
the oppressions of a
Simonious decima-
ting clergie; who
shame not against
the judgment and
practice of all other
churches reformd;
to maintain, though
very weakly, thir
X Popish

Popish and oft re-
futed positions, not
X in a point of consci-
ence, wherein they
X might be blameles,
but in a point of co-
vetousnes and un-
just claim to other
mens goods; a con-
jention foul and odi-
ous in any man, but
most of all in mini-
sters

sters of the gospel, in
whom contention,
though for thir own
right, scarce is al-
lowable. Till which XX
greevances be re-
mov'd and religion
set free from the mo-
nopolie of hirelings, X
I dare affirme, that
no modell whatso- XXX
ever of a common-
wealth

wealth will prove
successful or undi-
sturbed; and so per-
swaded, implore di-
vine assistance on
your pious counsels
and proceedings to
unanimity in this
and all other truth.

John Milton.

CONSIDERATIONS

touching the likeliest
means to remove hire-
lings out of the
church.



He former treatise, which leads in this, began with two things ever found working much mischief to the church of God, and the advancement of truth ; force on the one side restraining, and hire on the other side corrupting the teachers therof. The latter of these is by much the more

B dan-

X Force

X &

Hire

2 Means to remove hirelings
 dangerous: (for under force,
 though no thank to the for-
 cers, true religion oft-times
 best thrives) and flourishes:
 but the corruption of teach-
 ers, most commonly the ef-
 fect of hire, is the very bane
 of truth in them who are so
 corrupted. Of force not to
 be us'd in matters of religion,
 I have already spoken; and
 so stated matters of consci-
 ence and religion in faith and
 divine worship, and so severd
 them from blasphemie and
 heresie, the one being such
 properly as is despiteful, the
 other such as stands not to the
 rule of Scripture, and so both
 of them not matters of religi-
 on, but rather against it, that

XX
 corrupt
 teaching
 bane
 of truth

Force
 Confession
 Religious
 Faith
 Divine
 Blasphemie
 Heresie

out of the church.

3

to them who will yet use
force, this only choice can be
left, whether they will force
them to believe, to whom it
is not given from above, be-
ing not forc'd thereto by any
principle of the gospel, which
is now the only dispensation
of God to all men, or whether
being Protestants, they will
punish in those things wherein
the Protestant religion denies
them to be judges, either in
themselves infallible or to
the consciences of other men,
or whether, lastly, they think
fit to punish error, supposing
they can be infallible that it is
so, being not wilful, but con-
scientious, and, according to
the best light of him who

*dispensation
of gospel*

*Protestant
Religion
denies
them to be
Judges*

B 2

errs,

4 Means to remove hirelings
errs, grounded on scripture:
which kinde of error all men
religious, or but only reason-
able, have thought worthier
of pardon; and the growth
therof to be prevented by spi-
ritual means and church-disci-
pline, not by civil laws and
outward force; since it is
God only who gives as well
to beleeve aright, as to be-
leeve at all; and by those
means which he ordaind suf-
ficiently in his church to the
full execution of his divine
purpose in the gospel. It re-
manes now to speak of hire;
the other evil so mischeevous
in religion: wherof I pro-
misd then to speak further,
when I should finde God dis-
posing

fourth is
of God

gospel

posing me, and opportunity
inviting. Opportunity I finde
now inviting ; and apprehend
therin the concurrence
of God disposing ; since the
maintenance of church-ministers,
a thing not properly
belonging to the magistrate,
and yet with such importunity
call'd for, and expected from
him, is at present under publick
debate. Wherin least
any thing may happen to be
determind and establisht
prejudicial to the right and
freedom of church, or advantageous
to such as may be
found hirelings therin, it will
be now most seasonable, and
in these matters wherin every
Christian hath his free suffrage,

6 *Means to remove hirelings*
no way misbecoming Christi-
an meeknes to offer freely,
without disparagement to the
wisest, such advice as God
shall incline him and inable
him to propound. Since here-
tofore in commonwealths of
most fame for government,
civil laws were not establisht
till they had been first for cer-
tain dayes publishd to the
view of all men, that who so
pleas'd might speak freely his
opinion therof, and give in
his exceptions, ere the law
could pass to a full establish-
ment. And where ought
this equity to have more
place, then in the libertie
which is unseparable from
Christian religion? This, I
Liberty am

out of the church. 7

am not ignorant, will be a
work unpleasing to some:
but what truth is not hateful
to some or other, as this, in
likelihood, will be to none
but hirelings. And if there
be among them who hold it
thir duty to speak impartial
truth, as the work of thir
ministry, though not per-
formd without monie, let
them not envie others who
think the same no less their
duty by the general office of
Christianity, to speak truth,
as in all reason may be
thought, more impartially
and unsuspectedly without
monie.

Hire of it self is neither a
thing unlawful, nor a word

8 Means to remove hirelings
of any evil note, signifying
no more then a due recom-
pence or reward ; as when
our Saviour saith, *the laborer*
X *is worthy of his hire.* That
XX which makes it so dangerous
in the church, and properly
makes the *hireling*, a word al-
ways of evil signification, is
either the excess thereof, or
the undue manner of giving
and taking it. What harme
the excess therof brought to
the church, perhaps was not
found by experience till the
X days of *Constantine* : who
out of his zeal thinking he
could be never too liberally a
nursing-father of the church,
might be not unfitly said to
have either overlaid it or
choakd
anger of hireling y^e church

out of the church.

9

choakd it in the nursing.
Which was foretold, as is re-
corded in ecclesiastical tradi-
tions, by a voice heard from
heaven on the very day that
those great donations and
church-revenues were given,
crying aloud, This day is poi-
son pourd into the church.
Which the event soon after
verifi'd; as appears by another
no less ancient observation,
That religion brought forth
wealth, and the daughter de-
vour'd the mother. But long
ere wealth came into the
church, so soone as any gain
appeerd in religion, hirelings
were apparent; drawn in long
before by the very sent there-
of. *Judas* therefor, the first

B. 5

hire

Judas 10 *Means to remove hirelings*
hireling, for want of present
hire answerable to his covet-
ing, from the small number
or the meanness of such as
then were the religious, sold
the religion it self with the
founder therof, his master.

Simon Magus the next, in hope
only that preaching and the
gifts of the holy ghost would
prove gaintful, offerd before-
hand a sum of monie to ob-
tain them. Not long after,
as the apostle foretold, hire-
lings like wolves came in by
herds, *Acts* 20. 29. For, I
know this, that after my depart-
ing shall greivous wolves enter
in among you, not sparing the
flock. *Tit.* 1. 11. *Teaching*
things which they ought not, for
filthy

out of the church.

Yeast in Obedience
II
11011 Resurrection
24

filthy lucre's sake. 2 Pet. 2. 3.

And through covetousnes shall
they with feigned words make
merchandise of you. Yet they
taught not fals doctrine only,
but seeming piety: 1 Tim. 6. 5.
supposing that gain is Godlines.

Neither came they in of
themselves only, but invited
oft-times by a corrupt audi-
ence: 2 Tim. 4. 3. For the
time will come, when they will
not endure sound doctrine, but
after thir own lusts they will
beap to themselves teachers,
having itching ears: and they
on the other side, as fast heap-
ing to themselves disciples,
Acts 20. 30, doubtles had as
itching palmes. 2 Pet. 2. 15.
Following the way of Balaam,
the

12 Means to remove hirelings
the son of Bofor, who lov'd the
wages of unrighteousnes. Jude
11. They ran greedily after the
error of Balaam for reward.
Thus we see that not only
the excess of hire in wealthi-
est times, but also the undue
and vitious taking or giving
it, though but small or mean,
as in the primitive times, gave
to hirelings occasion, though
not intended, yet sufficient,
to creep at first into the
church. Which argues also
the difficulty, or rather the
impossibility, to remove them
quite; unless every minister
were, as St. Paul, contented
to teach *gratis*: but few such
are to be found. As therefore
we cannot justly take away all
hire.

hire in the church, because we cannot otherwise quite remove all hirelings, so are we not for the impossibility of removing them all, to use therefor no endeavor that fewest may come in: but rather, in regard the evil, do what we can, will alwayes be incumbent and unavoidable, to use our utmost diligence, how it may be least dangerous. Which will be likeliest effected, if we consider, first, what recompence God hath ordained should be given to ministers of the church; (for that a recompence ought to be given them, and may by them justly be received, our Saviour himself from the very
light

14 *Means to remove hirelings*
light of reason and of equity
hath declar'd : *Luke 10. 7.*
The laborer is worthy of his
hire) next by whom ; and
lastly, in what manner.

What recompence ought
be given to church-ministers,
God hath answerably ordaind
according to that difference
which he hath manifestly put
between those his two great
dispensations, the law and the
gospel. Under the law he
gave them tithes ; under the
gospel, having left all things
in his church to charity and
Christian freedom, he hath
given them only what is just-
ly given them. That, as well
under the gospel as under the
law, say our English divines,
and

and they only of all Protestants, is tithes; and they say true, if any man be so minded to give them of his own the tenth or twentieth: but that the law therefor of tithes is in force under the gospel, all other Protestant divines, though equally concern'd, yet constantly deny. For although hire to the laborer be of moral and perpetual right, yet that special kinde of hire, the tenth, can be of no right or necessity, but to that special labor for which God ordain'd it. That special labor was the Levitical and ceremonial service of the tabernacle, *Numb.* 18. 21, 31. which is now abolished: the right therefor

of
special labor was
the tabernacle

16 Means to remove hirelings
of that special hire must needs
be withall abolisht, as being
also ceremonial. That tithes
were ceremonial, is plane;
not being given to the Levites
till they had bin first offerd a
heave-offering to the Lord,
Vers. 24, 28. He then who
by that law brings tithes into
the gospel, of necessity brings
in withall a sacrifice, and an
altar; without which tithes
by that law were un sanctifi'd
and polluted, *Vers. 32.* and
therefor never thought on in
the first Christian times, till
ceremonies, altars, and ob-
lations, by an ancients cor-
ruption were brought back
long before. And yet the
Jewes ever since thir temple
was

was destroyed, though they have Rabbies and teachers of their law, yet pay no tithes, as having no Levites to whom, no temple where to pay them, no altar whereon to hallow them; which argues that the *Jewes* themselves never thought tithes moral, but ceremonial only. X

That Christians therefor }
should take them up, when }
Jewes have laid them down, }
must needs be very absurd }
and preposterous. Next, it is }
as cleer in the same chapter, }
that the priests and Levites }
had not tithes for their labor }
X only in the tabernacle, but in }
regard they were to have no }
other part nor inheritance in }
the

18 Means to remove hirelings
the land, *Vers. 20, 24.* and
by that means for a tenth lost
a twelfth. But our levites
undergoing no such law of de-
privation, can have no right
to any such compensation:
nay, if by this law they will
have tithes, can have no in-
heritance of land, but forfeit
what they have. Besides this,
tithes were of two sorts, those
of every year, and those of
every third year: of the for-
mer, every one that brought
his tithes, was to eat his share.
Deut. 14. 23. *Thou shalt eat be-*
fore the Lord thy God, in the
place which he shall chuse to
place his name there, the tithe
of thy corn, of thy wine, and
of thine oyle, &c. Nay, though
he

he could not bring his tithe in kinde, by reason of his distant dwelling from the tabernacle or temple, but was thereby forc'd to turn it into monie, he was to bestow that monie on whatsoever pleas'd him ; X
oxen, sheep, wine, or strong drink ; and to eat and drink therof there before the Lord both he and his household, *Ver.* X
24, 25, 26. As for the tithes of every third year, they were not given only to the Levite, but to the stranger, the fatherles, and the widdow, *Vers.*
28, 29. & *Chap.* 26. 12, 13. So that ours, if they will have tithes, must admitt of these sharers with them. Nay, these tithes were not paid in
at

20 *Means to remove hirelings*
at all to the Levite, but the
Levite himself was to come
with those his fellow guests
and eat his share of them only
at his house who provided
them; and this not in regard
of his ministerial office, but
because he had no part nor
inheritance in the land.
Lastly, the priests and Le-
vites, a tribe, were of a far
different constitution from
this of our ministers under the
gospel: in them were orders
and degrees both by family,
dignity and office, mainly di-
stinguishd; the high priest,
his brethren and his sons, to
whom the Levites themselves
paid tithes, and of the best,
were eminently superior, *Num.*

out of the church. 21

18. 28, 29. No Protestant, I suppose, will liken one of our ministers to a high priest, but rather to a common Levite. Unless then, to keep their tithes, they mean to bring back again bishops, archbishops and the whole gang of prelacy, to whom will they themselves pay tythes, as by that law it was a sin to them, if they did not, v. 32. Certainly this must needs put them to a deep demurr, while the desire of holding fast their tithes without sin, may tempt them to bring back again bishops as the likenes of that hierarchy that should receive tithes from them, and the desire to pay none, may advise them

22 *Means to remove hirelings*
them to keep out of the
church all orders above them.
But if we have to do at pre-
sent, as I suppose we have,
with true reformed Prote-
stants, not with Papists or pre-
lates, it will not be deni'd
that in the gospel there be but
two ministerial degrees, pres-
byters and deacons : which if
they contend to have any suc-
cession, reference or conformi-
ty with those two degrees un-
der the law, priests & Levites,
it must needs be such whereby
our presbyters or ministers
may be answerable to priests,
and our deacons to Levites :
by which rule of proportion
it will follow, that we must
pay our tithes to the deacons
only,

only, and they only to the ministers. But if it be truer yet that the priesthood of *Aaron* typifi'd a better reality, 1 Pet. 2. 5. signifying the Christian true and *holy priesthood*, to offer up spiritual sacrifice; it follows hence, that we are now justly exempt from paying tithes, to any who claim from *Aaron*, since that priesthood is in us now real, which in him was but a shadow. Seeing then by all this which hath bin shewn that the law of tithes is partly ceremonial, as the work was for which they were given, partly judicial, not of common, but of particular right to the tribe of *Levi*, nor
to

24 *Means to remove hirelings*

X to them alone, but to the owner also and his household, at the time of thir offering, and every three year to the stranger, the fatherles, and the widdow, thir appointed sharers, and that they were a tribe of priests and deacons improperly compar'd to the constitution of our ministry, and the tithes given by that people to those deacons only, it follows that our ministers at this day, being neither priests nor Levites, nor fitly answering to either of them, can have no just title or pretence to tithes, by any consequence drawn from the law of *Moses*. But they think they have yet a better plea in the example

example of *Melchisedec*, who took tithes of *Abram* ere the law was given: whence they would infern tithes to be of moral right. But they ought to know, or to remember, that not examples, but express commands oblige our obedience to God or man: next, that whatsoever was don in religion before the law written, is not presently to be counted moral, when as so many things were then don both ceremonial and Judaical-ly judicial, that we need not doubt to conclude all times before Christ, more or less under the ceremonial law. To what end servd els those altars and sacrifices, that di-

C stinction

26 Means to remove hirelings

1 distinction of clean and unclean
| entering into the ark, circum-
cision and the raising up of
seed to the elder brother, *Gen.*

38. 8: If these things be not
moral, though before the

Tithes

X law, how are tithes, though
in the example of *Abram* and
Melchisedec? But this instance

is so far from being the just
ground of a law, that after all
circumstances duly waighd

X both from *Gen.* 14. and *Heb.* 7,
it will not be allowd them so
much as an example. *Melchi-*

sedec, besides his priestly bene-
diction, brought with him

bread and wine sufficient to
refresh *Abram* and his whole

armie; incited to do so, first,
by the secret providence of

God,

God, intending him for a type
 of Christ and his priesthood; }
 next by his due thankfulness
 and honor to Abram, who
 had freed his borders of Sa-
lem from a potent emie :
Abram on the other side ho-
 nors him with the tenth of
 all, that is to say, (for he
 took not sure his whole estate
 with him to that warr) of the
 spoiles, Heb. 7. 4. Incited he
 also by the same secret provi-
 dence, to signifie as grand-
 father of Levi, that the Le-
 vitical priesthood was excelld }
 by the priesthood of Christ. }
 For the giving of a tenth de-
 clar'd it seems in those coun-
 treys and times, him the
 greater who receivd it. That }

28 *Means to remove hirelings*

which next incited him, was partly his gratitude to requite the present, partly his reverence to the person and his benediction : to his person, as a king and priest ; greater therefor then *Abram* ; who was a priest also , but not a king. And who unhir'd will be so hardy as to say, that *Abram* at any other time ever paid him tithes , either before or after ; or had then, but for this accidental meeting and obligation ; or that els *Melchisedec* had demanded or exacted them, or took them otherwise, then as the voluntarie gift of *Abram* ? But our ministers, though neither priests nor kings more then
any

out of the church.

29

any other Christian, greater
in thir own esteem then *Abra-*
ham and all his seed, for the
verbal labor of a seventh
dayes preachment, not bring-
ing, like *Melchisedec*, bread
or wine at thir own cost,
would not take only at the
willing hand of liberality or
gratitude; but require and ex-
act as due the tenth, not of
spoiles, but of our whole
estates and labors; nor once,
but yearly. We then it seems
by the example of *Abram*
must pay tithes to these *mel-*
chisedecs: but what if the
person of *Abram* can either no
way represent us, or will ob-
lige the ministers to pay tithes
no less then other men? *A-*

C 3

bram

Abraham was a priest

30 Means to remove hirelings

X { *Abraham* had not only a priest in his loines, but was himself a priest; and gave tithes to *Melchisedec* either as grandfather of *Levi*, or as father of the faithful. If as grandfather (though he understood it not) of *Levi*, he oblig'd not us but *Levi* only, the inferior priest, by that homage (as the apostle to the *Hebrewes* clearly enough explains) to acknowledge the greater. And they who by *Melchisedec* claim from *Abram* as *Levi's* grandfather, have none to seek their tithes of but the Levites, where they can finde them. X If *Abram* as father of the faithful paid tithes to *Melchisedec*, then certainly the ministers

Signified subjection to Christ
out of the church. 31

ministers also, if they be of
that number, paid in him e-
qually with the rest. Which
may induce us to beleieve, that
as both *Abram* and *Melchise-*
dec, so tithes also in that acti-
on typical and ceremonial,
signifi'd nothing els but that
subjection, which all the faith-
ful, both ministers and people
owe to Christ, our high priest
and king. In any literal sense
from this example they never
will be able to extort that the
people in those dayes paid
tithes to priests; but this on-
ly, that one priest once in his
life, of spoiles only, and in
requital partly of a liberal
present, partly of a benedi-
ction, gave voluntary tithes,

32 *Means to remove hirelings*

not to a greater priest then himself as far as *Abram* could then understand, but rather to a priest and king joind in one person. They will reply, perhaps, that if one priest paid tithes to another, it must needs be understood that the people did no less to the priest. But I shall easily remove that necessitie by remembering them that in those dayes was no priest, but the father, or the first born of each familie; and by consequence no people to pay him tithes, but his own children and servants, who had not wherewithall to pay him, but of his own. Yet grant that the people then paid tithes,

tithes, there will not yet be
the like reason to enjoin us:
they being then under cere-
monies, a meer laitie, we now
under Christ, a royal priest-
hood, 1 Pet. 2. 9, as we are
coheirs, kings and priests with
him, a priest for ever after the
order or manner of *Melchi-
sedec*. As therefor *Abram* paid
tithes to *Melchisedec* because
Levi was in him, so we ought
to pay none because the true
Melchisedec is in us, and we in
him who can pay to none
greater, and hath freed us by
our union with himself, from
all compulsive tributes and
taxes in his church. Neither
doth the collateral place, *Heb.*
7. make other use of this

34 Means to remove hirelings
story, then to prove Christ,
personated by *Melchisedec*, a
greater priest then *Aaron* :
Vers. 4. Now consider how great
this man was, &c. and prove
not in the least manner that
tithes be of any right to mi-
nisters, but the contrary : first
the Levites had a command-
ment to take tithes of the peo-
ple according to the law, that is
of their brethren, though they
come out of the loines of *Abra-
ham*, *Vers. 5.* The command-
ment then was, it seems, to
take tithes of the Jewes on-
ly, and according to the law.
That law changing of necessi-
ty with the priesthood, no
other sort of ministers, as
they must needs be another
sort,

fort, under another priest-
hood, can receive that tri-
bute of tithes which fell
with that law, unless renu'd
by another expreis command
and according to another
law: no such law is extant.

Next, *Melchisedec* not as a
minister, but as Christ him-
self in person bleſſd *Abraham*,
who *had the promises, Vers. 6*;
and in him bleſſd all both
ministers and people, both of
the law and gospel: that bleſ-
ſing declar'd him greater and
better then whom he bleſſd,
Vers. 7; receiving tithes from
them all not as a maintenance,
which *Melchisedec* needed not,
but as a ſigne of homage and
ſubjection to thir king and
priest:

36 Means to remove hirelings
priest: wheras ministers bear
not the person of Christ in his
priesthood or kingship, bless
not as he blesses, are not by
their blessing greater then A-
braham, and all the faithful
with themselves included in
him, cannot both give and
take tithes in Abram, cannot
claim to themselves that signe
of our allegiance due only to
= our eternal king and priest,
cannot therefor derive tithes
from Melchisedec. Lastly, the
eighth verse hath thus: *Here
men that die receive tithes:
There he received them, of whom
it is witnessd that he liveth.*
Which words intimate that
as he offerd himself once for
us, so he received once of us
in

in *Abraham*, and in that place the typical acknowledgment of our redemption: which had it bin a perpetual annuitie to Christ, by him claimd as his due, *Levi* must have paid it yearly, as well as then, *Vers. 9.* and our ministers ought still to som *Melchisedec* or other, as well now as they did in *Abraham*. But that Christ never claimd any such tenth as his annual due, much less resign'd it to the ministers, his so officious receivers without expres commission or assignement, will be yet cleerer as we proceed. Thus much may at length assure us, that this example of *Abram* & *Melchisedec*, though I see of late they

38 *Means to remove hirelings*

§ they build most upon it, can
so little be the ground of any
law to us, that it will not so
much avail them as to the au-
toritie of an example. Of like
impertinence is that example
of *Jacob*, *Gen. 28. 22*, who of
his free choise, not enjoind by
any law, vowd the tenth of
all that God should give him:
which, for aught appeers to
the contrarie, he vowd as a
thing no less indifferent be-
fore his vow, then the fore-
going part thereof; That the
stone which he had set there
for a pillar, should be God's
house. And to whom vowd
he this tenth, but to God;
not to any priest; for we read
of none to him greater then
himself.

himself : and to God, no doubt, but he paid what he vowd; both in the building of that *Bethel* with other altars els where, and the expence of his continual sacrifices, which none but he had right to offer. However therefor he paid his tenth, it could in no likelihood, unless by such an occasion as befell his grandfather, be to any priest. But, say they, *All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lords, holy unto the Lord, Levit. 27. 30.* And this before it was given to the Levites; therefor since they ceasd. No question; *For the whole earth is the Lords, and the*

40 Means to remove hirelings
the fulnes therof, *Psal.* 24. 1 ;
and the light of nature shews
us no less: but that the tenth
is his more then the rest, how
know I, but as he so declares
it? He declares it so here of
the land of *Canaan* only, as
by all circumstance appeers;
and passes by deed of gift this
tenth to the Levite; yet so
as offerd to him first a heave-
offring, and consecrated on
his altar, *Numb.* 18. all which
I had as little known, but by
that evidence. The Levites
are ceas'd, the gift returns to
the giver. How then can we
know that he hath given it to
any other, or how can these
men presume to take it un-
offerd first to God, unconse-
crated,

erated, without an other cleer
and exprefs donation, wherof X
they shew no evidence or wri- X
ting? Besides, he hath now
alienated that holy land: who
can warrantably affirme, that
he hath since hallowd the
tenth of this land; which X
none but God hath power to
do or can warrant? Thir last
prooff they cite out of the
gospel, which makes as little
for them; *Matth. 23. 23*;
where our Saviour denouncing
woe to the Scribes and Pha-
rises, who paid tithe so exact-
ly, and omitted waightier
matters, tels them, that these
they ought to have don, that
is, to have paid tithes. For
our Saviour spake then to
those

42 *Means to remove hirelings*
those who observed the law of
Moses, which was yet not ful-
ly abrogated, till the destructi-
on of the temple. And by the
way here we may observe out
of thir own prooff, that the
Scribes and Pharises, though
then chief teachers of the
people, such at least as were
not Levites, did not take
tithes, but paid them: So
much less covetous were the
Scribes and Pharises in those
worst times then ours at this
day. This is so apparent to
the reformed divines of other
countries, that when any one
of ours hath attempted in
Latine to maintain this argu-
ment of tithes, though a man
would think they might suffer
him

him without opposition in a point equally tending to the advantage of all ministers, yet they forbear not to oppose him, as in a doctrine not fit to pass unoppos'd under the gospel. Which shews the modestie, the contentednes of those forein pastors with the maintenance given them, thir sinceritie also in the truth, though less gainful, and the avarice of ours: who through the love of their old Papistical tithes, consider not the weak arguments, or rather conjectures and surmises which they bring to defend them. On the other side, al-

ing
Abolishing

44 Means to remove hirelings
ing of tithes, as part of the
Judaical or ceremonial law,
which is abolished all, as well
that before as that after *Moses*,
yet I shall further prove them
(abrogated by an expresse ordi-
nance of the gospel, founded
not on any type, or that muni-
cipal law of *Moses*, but on mo-
ral, and general equitie, given
us instead: 1 Cor. 9. 13, 14.
Know ye not, that they who mi-
nister about holy things, live of
the things of the temple; and
they which wait at the altar, are
partakers with the altar? So al-
so the Lord hath ordained, that
they who preach the gospel, should
live of the gospel. He saith
not, Should live on things
which were of the temple or
of

of the altar, of which were tithes, for that had given them a cleer title: but abrogating that former law of Moses, which determind what and how much, by a later ordinance of Christ, which leaves the what and how much indefinit and free, so it be sufficient to live on, he saith, *The Lord hath so ordaind, that they who preach the gospel, should live of the gospel*; which hath neither temple, altar nor sacrifice: *Heb. 7. 13.* For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar: his ministers therefor cannot thence have tithes. And where the Lord hath

46 Means to remove hirelings
hath so ordaind, we may finde
easily in more then one evan-
gelist: *Luke 10. 7, 8.* In the
same house remane, eating and
drinking such things as they
give: For the laborer is worthy
of his hire, &c. And into what-
soever citie you enter, and they
receive you, eat such things as
are set before you. To which
ordinance of Christ it may
seem likeliest, that the apostle
referrs us both here and
1 Tim. 5. 18, where he
cites this as the saying of
our Saviour, *That the la-
borer is worthy of his hire:*
and both by this place of
Luke, and that of *Matth. 10.*
9, 10, 11, it evidently appeers
that our Saviour ordaind no
certain

certain maintenance for his apostles or ministers publickly or privatly in house or citie receivd, but that, what ever it were, which might suffice to live on: and this not commanded or proportiond by *Abram* or by *Moses*, whom he might easily have here cited, as his manner was, but declar'd only by a rule of common equitie which proportions the hire as well to the ability of him who gives as to the labor of him who receives, and recommends him only as worthy, not invests him with a legal right. And mark wher-on he grounds this his ordinance; not on a perpetual right of tithes from *Melchisedec*,

48 Means to remove hirelings
sedec, as hirelings pretend,
which he never claimd either
for himself, or for his mini-
sters, but on the plane and
common equitie of reward-
ing the laborer; worthy som-
times of single, sometimes of
double honor, not proporti-
onable by tithes. And the
apostle in this forecited chap-
ter to the *Corinthians*, *Vers. 11*,
affirms it to be no great re-
compence, if carnal things
be reaped for spiritual sown;
but to mention tithes, neg-
lects here the fittest occasion
that could be offerd him, and
leaves the rest free and unde-
termined. Certainly if Christ
or his apostles had approv'd
of tithes, they would have
either

out of the church. 49

either by writing or tradition
recommended them to the
church: and that soone would
have appeerd in the practise
of those primitive and the
next ages. But for the first
three hundred years and
more, in all the ecclesiastical
storie, I finde no such doctrine
or example: though error by
that time had brought back
again priests, altars and obla-
tions; and in many other
points of religion had misera-
bly Judaiz'd the church. So
that the defenders of tithes,
after a long pomp and tedious
preparation out of Heathen
authors, telling us that tithes
were paid to *Hercules* and *A-*
pollo, which perhaps was imi-
D tated

50 *Means to remove hirelings*
tated from the *Jewes*, and as
it were bespeaking our ex-
pectation, that they will a-
bound much more with auto-
rities out of Christian storie,
have nothing of general ap-
probation to beginn with
from the first three or four
ages, but that which abun-
dantly serves to the confuta-
tion of thir tithes; while
they confess that churchmen
in those ages livd meerly upon
freewill offerings. Neither
can they say, that tithes were
not then paid for want of a
civil magistrate to ordain
them, for Christians had then
also lands, and might give out
of them what they pleasd;
and yet of tithes then given
we

out of the church. 51

we finde no mention. And the first Christian emperors, who did all things as bishops advis'd them, suppli'd what was wanting to the clergy not out of tithes, which were never motiond, but out of thir own imperial revenues; as is manifest in *Eusebius*, *Theodorit* and *Sozomen*, from *Constantine* to *Arcadius*. Hence those ancientest reformed churches of the *Waldenses*, if they rather continu'd not pure since the apostles, deni'd that tithes were to be given, or that they were ever given in the primitive church; as appeers by an ancient tractate inserted in the *Bohemian* historie. Thus far hath the church bin al-

D 2 waies,

52 *Means to remove hirelings*
waies, whether in her prime,
or in her ancientest reformation,
from the approving of
tithes: nor without reason;
for they might easily perceive
that tithes were fitted to the
Jewes only, a national church
of many incomplete syna-
gogues, uniting the accom-
plishment of divine worship
in one temple; and the Le-
vites there had thir tithes
paid where they did thir bodi-
lie work; to which a particu-
lar tribe was set apart by di-
vine appointment, not by the
peoples election: but the
Christian church is universal;
not ti'd to nation, dioces or
parish, but consisting of many
particular churches complete
in

in themselves ; gatherd, not by compulsion or the accident of dwelling nigh together, but by free consenting both thir particular church and thir church-officers. Whereas if tithes be set up, all these Christian privileges will be disturbd and soone lost, and with them Christian libertie. The first autoritie which our adversaries bring, after those fabulous apostolic canons, which they dare not insist upon, is a provincial councel held at *Cullen*, where they voted tithes to be *Gods rent*, in the year three hundred fifty six ; at the same time perhaps when the three kings
D 3 reignd.

§4 *Means to remove hirelings*
reignd there, and of like auto-
ritie. For to what purpose do
they bring these trivial testi-
monies, by which they might
as well prove altars, candles
at noone, and the greatest
part of those superstitions,
fetchd from Paganism or
Jewism, which the Papist,
inveigl'd by this fond argu-
ment of antiquitie, retains
to this day? to what purpose
those decrees of I know not
what bishops, to a Parliament
and people who have thrown
out both bishops and altars,
and promis'd all reformation
by the word of God? And that
altars brought tithes hither,
as one corruption begott an-
other, is evident by one of
those

those questions which the monk *Austin* propounded to the Pope, Concerning those things, which by offerings of the faithful came to the altar; as *Beda* writes, l. i. c. 27. If then by these testimonies we must have tithes continu'd, we must again have altars. Of fathers, by custom so call'd, they quote *Ambrose*, *Augustin*, and som other ceremonial doctors of the same leaven: whose assertion without pertinent scripture, no reformed church can admitt; and what they vouch, is founded on the law of *Moses*, with which, every where pitifully mistaken, they again incorporate the gospel;

56. *Means to remove hirelings*
as did the rest also of those
titular fathers, perhaps an age
or two before them, by many
rights and ceremonies, both
Jewish and Heathenish intro-
duc'd; whereby thinking to
gain all, they lost all: and in-
stead of wianing Jewes and
Pagans to be Christians, by
too much condescending they
turn'd Christians into Jewes
and Pagans. To heap such
unconvincing citations as
these in religion, wherof the
scripture only is our rule, ar-
gues not much learning nor
judgment, but the lost labor
of much unprofitable read-
ing. And yet a late hot Quæ-
rist for tithes, whom ye may
know by his wits lying ever
beside

beside him in the margent, to be ever beside his wits in the text, a fierce reformer once, now ranckl'd with a contrary heat, would send us back, very reformedly indeed, to learn reformation from *Tyn-darus* and *Rebuffus*, two canonical Promooters. They produce next the ancient constitutions of this land, *Saxon* laws, edicts of kings, and thir counsels, from *Athelstan*, in the year nine hundred twenty eight, that tithes by statute were paid: and might produce from *Ina*, above two hundred years before, that *Romescot*, or *Peters penny*, was by as good statute law paid to the Pope, from

58 *Means to remove hirelings*

seven hundred twenty five, and almost as long continu'd. And who knows not that this law of tithes was enacted by those kings and barons upon the opinion they had of thir divine right, as the very words import of *Edward* the Confessor, in the close of that law: *For so blessed Austin preachd and taught*; meaning the monk, who first brought the *Romish* religion into *England* from *Gregory* the Pope. And by the way I add, that by these laws, imitating the law of *Moses*, the third part of tithes only was the priests due; the other two were appointed for the poor, and to adorne or repare churches; as the

the canons of *Ecbert* and *Elfric* witnes : *Concil. Brit.* If then these laws were founded upon the opinion of divine autoritie, and that autoritie be found mistaken and erroneous, as hath bin fully manifested, it follows, that these laws fall of themselves with thir fals foundation. But with what face or conscience can they alleage *Moses*, or these laws for tithes, as they now enjoy or exact them; wherof *Moses* ordains the owner, as we heard before, the stranger, the fatherles and the widdow partakers with the Levite; and these fathers which they cite, and these though Romish rather then English laws, allotted

66 *Means to remove hirelings*

lotted both to priest and bishop the third part only. But these our Protestant, these our new reformed English presbyterian divines, against thir own cited authors, and to the shame of thir pretended reformation, would engross to themselves all tithes by statute; and supported more by thir wilful obstinacie and desire of filthie lucre then by these both insufficient and impertinent authorities, would perswade a Christian magistracie and parliament, whom we trust God hath restor'd for a happier reformation, to impose upon us a Judaical ceremonial law, and yet from that law to be more irregular and

un-

unwarrantable, more complying with a covetous clergy, then any of those Popish kings and parlements alleagd. Another shift they have to plead, that tithes may be moral as well as the sabbath, a tenth of fruits as well as a seaventh of dayes. I answer, that the prelats who urge this argument, have least reason to use it; denying morality in the sabbath, and therin better agreeing with reformed churches abroad then the rest of our divines. As therefor the seaventh day is not moral, but a convenient recourse of worship in fit season, whether seaventh or other number,

62 *Means to remove hirelings*
ber, so neither is the tenth
of our goods, but only a
convenient subsistence mo-
rally due to ministers. The
last and lowest sort of thir
arguments, that men pur-
chas'd not thir tithe with
thir land and such like petti-
foggerie, I omitt; as refuted
sufficiently by others: I omitt
also thir violent and irreligi-
ous exactions, related no less
credibly: thir seising of pots
and pans from the poor, who
have as good right to tithes
as they; from som, the very
beds; thir sueing and impri-
soning; worse then when
the canon law was in force;
worse then when those wick-
ed sons of *Eli* were priests,
whose

whose manner was thus to
seise thir pretended priestly
due by force, 1 *Sam.* 2. 12,
&c. Whereby men abhorrd the
offering of the Lord; and it
may be feard that many will
as much abhorr the gospel, if
such violence as this be suf-
ferd in her ministers, and in
that which they also pretend
to be the offering of the
Lord. For those sons of *be-*
lial within som limits made
seisure of what they knew
was thir own by an undoubt-
ed law; but these, from whom
there is no sanctuarie, seise
out of mens grounds, out of
mens houses thir other goods
of double, somtimes of tre-
ble value, for that, which did
not

64 *Means to remove hirelings*

not covetousnes and rapine
blinde them, they know to
be not thir own by the gospel
which they preach. Of som
more tolerable, then these,
thus severely God hath spo-
ken: *Esa. 46. 10, &c.* They
are greedy dogs; they all
look to thir own way, everyone
for his gain, from his quarter.
With what anger then will
he judge them who stand not
looking, but under colour of
a divine right, fetch by force
that which is not thir own,
taking his name not in vain,
but in violence? Nor con-
tent as *Gehazi* was to
make a cunning, but a con-
strained advantage of what thir
master bids them give freely,
how

how can they but returne smitten, worse then that sharking minister, with a spiritual leprosie? And yet they cry out sacrilege, that men will not be gull'd and baff'd the tenth of thir estates by giving credit to frivolous pretences of divine right. Where did God ever cleerly declare to all nations, or in all lands (and none but fooles part with thir estates, without cleerest evidence, on bare supposals and presumptions of them who are the gainers thereby) that he requir'd the tenth as due to him or his son perpetually and in all places? Where did he demand it, that we might certainly know, as in all

66 *Means to remove hirelings*
all claimes of temporall right
is just and reasonable? or if
demanded, where did he as-
signe it, or by what evident
conveyance to ministers?
unless they can demonstrate
this by more then conjectures,
thir title can be no better to
tithes then the title of *Geba-
zi* was to those things which
by abusing his masters name
he rookd from *Naaman*.
Much less where did he com-
mand that tithes should be
fetchd by force, where left
not under the gospel whatever
his right was, to the freewill-
offerings of men? Which is
the greater sacrilege, to bely
divine autoritie, to make the
name of Christ accessory to
vio-

violence, and, robbing him of the very honor which he aimed at in bestowing freely the gospel, to commit Simonie and rapin, both secular and ecclesiastical, or on the other side, not to give up the tenth of civil right and propriety to the tricks and impostures of clergie men, contriv'd with all the art and argument that thir bellies can invent or suggest ; yet so ridiculous and presuming on the peoples dulnes or superstition, as to think they prove the divine right of thir maintenance by *Abram* paying tithes to *Melchisedec*, when as *Milchisedec* in that passage rather gave maintenance to *Abram* ; in whom
all

68 *Means to remove hirelings*
all both priests and ministers,
as well as lay-men paid tithes;
not receivd them. And be-
cause I affirmd above, begin-
ning this first part of my dis-
course, that God hath given
to ministers of the gospel that
maintenance only which is
justly given them, let us see
a little what hath bin thought
of that other maintenance
besides tithes, which of all
Protestants, our English di-
vines either only or most ap-
parently both require and
take. Those are, fees for
christnings, marriages, and
burials: which, though who so
will may give freely, yet be-
ing not of right, but of free
gift, if they be exacted or
establisht,

establiſh'd, they become unjust to them who are otherwise maintain'd; and of ſuch evil note, that even the council of Trent, l. 2. p. 240, makes them lyable to the laws againſt Simonie, who take or demand fees for the adminiſtring of any ſacrament: *Che la ſinodo volendo levare gli abuſi introdotti, &c.* And in the next page, with like ſeverity condemns the giving or taking for a benefice, and the celebrating of marriages, chriſtnings, and burials, for fees exacted or demanded: nor counts it leſs Simonie to ſell the ground or place of burial. And in a ſtate aſſembly at Orleans, 1561, it was decreed,

70 Means to remove hirelings
decreed, *Che non si potesse esser
ger cosa alcuna, &c, p. 429.*
That nothing should be exacted
for the administring of sacra-
ments, burials, or any other
spiritual function. Thus much
that council, of all others the
most Popish, and this assem-
bly of Papists, though, by
thir own principles, in bond-
age to the clergie, were in-
duc'd, either by thir own rea-
son and shame, or by the light
of reformation then shining
in upon them, or rather by
the known canons of many
councils and synods long be-
fore, to condemne of Simonie
spiritual fees demanded. For
if the minister be maintaind
for his whole ministry, why
should

out of the church. 71

should he be twice paid for any part therof? why should he, like a servant, seek vailes over and above his wages? As for christnings, either they themselves call men to baptism, or men of themselves com: if ministers invite, how ill had it becomd *John* the Baptist to demand fees for his baptising, or *Christ* for his christnings? Far less becoms it these now, with a greedines lower then that of tradesmen calling passengers to thir shop, and yet paid beforehand, to ask again, for doing that which those thir founders did freely. If men of themselves com to be baptiz'd, they are either brought by
such

72 *Means to remove hirelings*
such as already pay the minister, or com to be one of his disciples and maintainers: of whom to ask a fee as it were for entrance, is a piece of poultry craft or caution, befitting none but beggarly artists. Burials and marriages are so little to be any part of thir gain, that they who consider well, may finde them to be no part of thir function. At burials thir attendance they alleage on the corps; all the guests do as much unhir'd: But thir praiers at the grave, superstitiously requir'd: yet if requir'd, thir last performance to the decaisd of thir own flock. But the funeral sermon: at thir choise: or if
not,

not, an occasion offerd them to preach out of season, which is one part of thir office. But something must be spoken in praise : if due, thir duty ; if undue, thir corruption : a peculiar Simonie of our divines in *England* only. But the ground is broken, and especially thir unrighteous possession, the chancel. To sell that will not only raise up in judgment the Council of *Trent* against them, but will lose them the best champion of tithes, thir zealous antiquary, Sir *Hen: Spelman* ; who in a book written to that purpose, by many cited canons, and som even of times corruptest in the church, proves that fees

E

exacted

74 *Means to remove hirelings*
exacted or demanded for sa-
craments, marriages, burials,
and especially for interring,
are wicked, accursed, Simo-
niacal and abominable. Yet
thus is the church, for all this
noise of reformation, left still
unreformed, by the censure of
thir own synods, thir own fa-
vours, a den of theeves and
robbers. As for marriages
that ministers should meddle
with them, as not sanctified
or legitimat without their ce-
lebration, I finde no ground
in scripture either of precept
or example. Likeliest it is
(which our *Selden* hath well
observd, *l. 2. c. 28, ux. Eb.*)
that in imitation of heathen
priests who were wont at nu-
ptials

ptials to use many rites and ceremonies, and especially, judging it would be profitable, and the increase of their autoritie, not to be spectators only in busines of such concernment to the life of man, they insinuated that marriage was not holy without their benediction, and for the better colour, made it a sacrament; being of it self a civil ordinance, a household contract, a thing indifferent and free to the whole race of mankind, not as religious, but as men: best, indeed, undertaken to religious ends, and, as the apostle saith, *1 Cor. 7, in the Lord.* Yet not therefore invalid or unholy without

76 *Means to remove hirelings*
a minister and his pretended
necessary hallowing, more
then any other act, enterprise
or contract of civil life, which
ought all to be don also in
the Lord and to his glorie. All
which, no less then marriage,
were by the cunning of priests
heretofore, as material to thir
profit, transacted at the altar.
Our divines denie it to be a
sacrament; yet retaind the
celebration, till prudently a
late parliament recoverd the
civil liberty of marriage from
thir ineroachment; and trans-
ferd the ratifying and regi-
string therof from the canoni-
cal shop to the proper cogni-
fance of civil magistrates
Seeing then, that God hath
given

given to ministers under the gospel, that only which is justly given them, that is to say, a due and moderat livelihood, the hire of thir labor, and that the heave-offering of tithes is abolishd with the altar, yea though not abolishd, yet lawles, as they enjoy them, thir Melchisedecian right also trivial and groundles, and both tithes and fees, if exacted or establisht, unjust and scandalous, we may hope, with them remov'd, to remove hirelings in som good measure, whom these tempting baits, by law especially to be recoverd, allure into the church.

78 Means to remove hirelings

The next thing to be considered in the maintenance of ministers, is by whom it should be given. Wherin though the light of reason might sufficiently informe us, it will be best to consult the scripture: *Gal. 6.6. let him that is taught in the word, communicate, to him that teacheth, in all good things*: that is to say, in all manner of gratitude, to his abilitie. *1 Cor. 9. 11. if we have sown unto you spiritual things, is it a great matter if we reap your carnal things?* to whom therefor hath not bin sown, from him wherefor should be reaped? *1 Tim. 5. 17. let the elders that rule well, be counted worthe of double honor;*
espe-

out of the church. 79

especially they who labor in the word and doctrine. By these places we see, that recompence was given either by every one in particular who had bin instructed, or by them all in common, brought into the church-treasurie, and distributed to the ministers according to thir several labors: and that was judgd either by som extraordinarie person, as *Timothie*, who by the apostle was then left evangelist at *Ephesus*, *2 Tim. 4. 5*, or by som to whom the church deputed that care. This is so agreeable to reason and so cleer, that any one may perceive what iniquitie and violence hath prevaild since in

80 *Means to remove hirelings*
the church, whereby it hath
bin so orderd, that they also
shall be compell'd to recom-
pence the parochial minister,
who neither chose him for
thir teacher, nor have receiv'd
instruction from him, as being
either insufficient, or not re-
sident, or inferior to whom
they follow; wherin to barr
them thir choise, is to violate
Christian liberty. Our law-
books testifie, that before the
council of *Lateran*, in the year
1179; and the fifth of our
Henry 2, or rather before a
decretal epistle of Pope *Inno-*
cent the third, about 1200,
and the first of king *Fohn*,
any man might have given his
tithes to what spiritual person he
would:

would : and, as the L. Coke
notes on that place, *instit.*
part 2, that *this decretal bound*
not the subjects of this realm;
but, as it seemed just and reason- ✕
able. The Pope took his rea-
son rightly from the above
cited place, *1 Cor. 9. 11* : but
falsly suppos'd every one to
be instructed by his parish-
priest. Whether this were
then first so decreed or rather
long before, as may seem by
the laws of *Edgar* and *Canute*,
that tithes were to be paid,
not to whom he would that
paid them, but to the cathe-
dral church or the parish-
priest, it imports not ; since
the reason which they them-
selves bring, built on fals sup-
position,

E 5

82 *Means to remove hirelings*

position, becoms alike infirme and absurd, that he should reap from me, who sows not to me; bee the cause either his defect, or my free choise. But here it will be readily objected, What if they who are to be instructed be not able to maintain a minister, as in many villages? I answer, that the scripture shews in many places what ought to be don herin. First I offer it to the reason of any man, whether he think the knowledge of Christian religion harder then any other art or science to attain. I suppose he will grant that it is far easier; both of it self, and in regard of Gods assisting spirit, not particularly pro-

promisd us to the attainment
of any other knowledge, but
of this only : since it was
preachd as well to the shep-
herds of *Bethleem* by angels,
as to the eastern Wisemen by
that starr : and our Saviour
declares himself anointed to
preach the gospel to the
poore, *Luke 4. 18.* then sure-
ly to thir capacitie. They
who after him first taught it,
were otherwise unlearned
men : they who before *Hus*
and *Luther* first reformed it,
were for the meanenes of thir
condition calld, *the poore men of*
Lions. : and in *Flanders* at this
day, *les gueus*, which is to say,
beggars. Therefor are the
scriptures translated into eve-
ry

84 *Means to remove hirelings*

ry vulgar tongue, as being held in main matters of belief and salvation, plane and easie to the poorest: and such no less then thir teachers have the spirit to guide them in all truth, *Joh. 14. 26, & 16. 13.* Hence we may conclude, if men be not all thir life time under a teacher to learn Logic, natural Philosophie, Ethics or Mathematics, which are more difficult, that certainly it is not necessarie to the attainment of Christian knowledge that men should sit all thir life long at the feet of a pulpited divine; while he, a lollard indeed over his elbow-cushion, in almost the seaventh part of 40. or 50. years

years teaches them scarce half the principles of religion; and his sheep oft-times sit the while to as little purpose of benefiting as the sheep in thir pues at *Smithfield*; and for the most part by som Simonie or other, bought and sold like them: or, if this comparison be too low, like those woemen, *1 Tim. 3. 7.* ever learning and never attaining; yet not so much through thir own fault, as through the unskilful and immethodical teaching of thir pastor, teaching here and there at random out of this or that text as his ease or fansie, and oft-times as his stealth guides him. Seeing then that Christian religion

26. Means to remove hirelings
on may be so easily attained,
and by meanest capacities,
it cannot be much difficult to
finde waies, both how the
poore, yea all men may be
soone taught what is to be
known of Christianitie, and
they who teach them, recom-
penc'd. First, if ministers of
thir own accord, who pretend
that they are call'd and sent to
preach the gospel, those espe-
cially who have no particular
flock, would imitate our Sa-
viour and his disciples who
went preaching through the
villages, not only through
the cities, *Matth. 9. 35, Mark*
6. 6, Luke 13. 22, Acts 8.
25. and there preachd to the
poore as well as to the rich,
looking

looking for no recompence
but in heaven: *John 4. 35,*
36. Looke on the fields ; for
they are white alreadie to har-
vest : and he that reapeth, re-
ceiveth wages , and gathereth
fruit unto life eternal. This
was their wages. But they
will soone reply, we our selves
have not wherewithall ; who
shall bear the charges of our
journey ? To whom it may
as soone be answerd, that in
likelihood they are not poorer
then they who did thus ; and
if they have not the same
faith which those disciples
had to trust in God and the
promise of Christ for thir
maintenance as they did, and
yet intrude into the ministerie
without

88 *Means to remove hirelings*

without any livelihood of thir own, they cast themselves into a miserable hazzard or temptation, and oft-times into a more miserable necessitie, either to starve, or to please thir paymasters rather then God: and give men just cause to suspect, that they came neither call'd nor sent from above to preach the word, but from below, by the instinct of thir own hunger, to feed upon the church. Yet grant it needful to allow them both the charges of thir jorney and the hire of thir labor, it will belong next to the charitie of richer congregations, where most commonly they abound with teachers, to send som
of

of this number to the villages round, as the apostles from *Jerusalem* sent *Peter* and *John* to the citie and villages of *Samaria*, *Acts* 8. 14, 25; or as the church at *Jerusalem* sent *Barnabas* to *Antioch*, chap. 11. 22; and other churches joining sent *Luke* to travail with *Paul*, *2 Cor.* 8. 19: though whether they had this charges born by the church or no, it be not recorded. If it be objected that this itinerarie preaching will not serve to plant the gospel in those places, unless they who are sent, abide there som competent time, I answer, that if they stay there a year or two, which was the longest time usually

90 *Means to remove hirelings*
usually staid by the apostles in
one place, it may suffice to
teach them, who will attend
and learn, all the points of
religion necessary to salvati-
on; then sorting them into
several congregations of a
moderat number, out of the
ablest and zealousst among
them to create elders, who,
exercising and requiring from
themselves what they have
learnd (for no learning is re-
taind without constant exer-
cise and methodical repetiti-
on) may teach and govern
the rest: and so exhorted to
continue faithful and stedfast,
they may securely be commit-
ted to the providence of God
and the guidance of his holy
spirit,

spirit, till God may offer som
 opportunitie to visit them
 again and to confirme them:
 which when they have don,
 they have don as much as the
 apostles were wont to do in
 propagating the gospel, *Acts*
14. 23. And when they had
 ordaind them elders in every
 church, and had praied with
 fasting, they commended them
 to the Lord, on whom they be-
 leevd. And in the same chap-
 ter, *Vers. 21, 22,* When they
 had preachd the gospel to that
 citie, and had taught many, they
 returned again to Lystra and to
 Iconium and Antioch, con-
 firming the soules of the dis-
 ciples, and exhorting them to
 continue in the faith. And
 Chap.

92 Means to remove hirelings

Chap. 15. 36. Let us go again
and visit our brethren. And
Vers. 41. He went thorow Syria
and Cilicia, confirming the
churches. To these I might
add other helps, which we en-
joy now, to make more easie
the attainment of Christian
religion by the meanest: the
entire scripture translated in-
to English with plenty of
notes; and som where or
other, I trust, may be found
som wholsome bodie of divi-
nitie, as they call it, without
schoole terms and metaphysi-
cal notions, which have ob-
scur'd rather then explan'd
our religion, and made it
seem difficult without cause.
Thus taught once for all, and
thus

thus now and then visited and confirmed, in the most destitute and poorest places of the land, under the government of thir own elders performing all ministerial offices among them, they may be trusted to meet and edifie one another whether in church or chappel, or, to save them the trudging of many miles thether, neerer home, though in a house or barn. For notwithstanding the gaudy superstition of som devoted still ignorantly to temples, we may be well assured that he who disdaind not to be laid in a manger, disdaind not to be preachd in a barn; and that by such meetings as these, being, indeed,
most

94 *Means to remove hirelings*
most apostolical and primitive, they will in a short time advance more in Christian knowledge and reformation of life, then by the many years preaching of such an incumbent, I may say, such an incubus oft times, as will be meanly hir'd to abide long in those places. They have this left perhaps to object further, that to send thus and to maintain, though but for a year or two, ministers and teachers in several places, would prove chargeable to the churches, though in towns and cities round about. To whom again I answer, that it was not thought so by them who first thus propagated the gospel,

gospel, though but few in number to us, and much less able to sustain the expence. Yet this expence would be much less, then to hire incumbents or rather incumbrances, for life-time; and a great means (which is the subject of this discourse) to diminish hirelings. But be the expence less or more, if it be found burdensom to the churches, they have in this land an easie remedie in thir recourse to the civil magistrate; who hath in his hands the disposal of no small revenues; left, perhaps, anciently to superstitious, but meant undoubtedly to good and best uses; and therefor, once made publick, applicable by

96. *Means to remove hirelings*

by the present magistrate to such uses as the church or solid reason from whomsoever shall convince him to think best. And those uses may be, no doubt, much rather then as glebes and augmentations are now bestowd, to grant such requests as these of the churches; or to erect in greater number all over the land schooles and competent libraries to those schooles, where languages and arts may be taught free together, without the needles, unprofitable and inconvenient removing to another place. So all the land would be soone better civiliz'd, and they who are taught freely at the publick cost

out of the church. 97

cost, might have thir education given them on this condition, that therewith content, they should not gadd for preferment out of thir own countrey, but continue there thankful for what they receivd freely, bestowing it as freely on thir countrey, without soaring above the meanes wherein they were born. But how they shall live when they are thus bred and dismissed, will be still the sluggish objection. To which is answerd, that those publick foundations may be so instituted, as the youth therin may be at once brought up to a competence of learning and to an honest trade; and the

F hours

98 *Means to remove hirelings*
hours of teaching so ordered,
as their studie may be no hin-
drance to their labor or other
calling. This was the breed-
ing of *S. Paul*, though born
of no mean parents, a free
citizen of the Roman empire:
so little did his trade debase
him, that it rather enabled him
to use that magnanimitie of
preaching the gospel through
Asia and *Europe* at his own
charges: thus those preachers
among the poor *Waldenses*,
the ancient stock of our re-
formation, without these helps
which I speak of, bred up
themselves in trades, and e-
specially in physic and surgery
as well as in the studie of scri-
pture (which is the only true
theo-

theologie) that they might be no burden to the church; and by the example of Christ, might cure both soul and bodie; through industry joining that to their ministerie, which he joind to his by gift of the spirit. Thus relates *Peter Gilles* in his historie of the *Waldenses* in *Piemont*. But our ministers think scorn to use a trade, and count it the reproach of this age, that tradesmen preach the gospel. It were to be wisht they were all tradesmen; they would not then so many of them, for want of another trade, make a trade of thir preaching: and yet they clamor that tradesmen preach; and yet they

F 2

preach,

100 *Means to remove hirelings*
preach, while they themselves
are the worst tradesmen of all.
As for church-endowments
and possessions, I meet with
none considerable before *Con-*
stantine, but the houses and
gardens where they met, and
thir places of burial : and I
perswade me, that from them
the ancient *Waldenses*, whom
deservedly I cite so often,
held, *that to endow churches is*
an evil thing ; and, that the
church then fell off and turnd
whore sitting on that beast in
the *Revelation*, when under
Pope *Sylvester* she received
those temporal donations.
So the forecited tractate of
thir doctrin testifies. This al-
so thir own traditions of that
heaven-

heavenly voice witnessd, and
son of the ancient fathers
then living, foresaw and de-
plor'd. And indeed, how could
these endowments thrive bet-
ter with the church, being un-
justly taken by those empe-
rors, without suffrage of the
people, out of the tributes and
publick lands of each citie,
whereby the people became
liable to be oppressd with o-
ther taxes. Being therefor
given for the most part by
kings and other publick per-
sons, and so likeliest out of
the publick, and if without
the peoples consent, unjustly,
however to publick ends of
much concernment to the
good or evil of a common-
wealth,

102 *Means to remove hirelings*
wealth, and in that regard
made publick though given
by privat persons, or which
is worse, given, as the clergie
then perswaded men, for thir
soul's health, a pious gift,
but as the truth was, oft-times
a bribe to God or to Christ
for absolution, as they were
then taught, from murders,
adulteries, and other hainous
crimes, what shall be found
heretofore given by kings or
princes out of the publick,
may justly by the magistrate
be recalld and reappropriated
to the civil revenue: what by
privat or publick persons out
of thir own, the price of
blood or lust, or to som such
purgatorious and superstitious
uses,

uses, not only may but ought to be taken off from Christ, as a foul dishonor laid upon him, or not impiously given, nor in particular to any one, but in general to the churches good, may be converted to that use, which shall be judgd tending more directly to that general end. Thus did the princes and cities of *Germany* in the first reformation; and defended thir so doing by many reasons, which are set down at large in *Sleidan*, l. 6, an. 1526, and l. 11, an. 1537, and l. 13, an. 1540. But that the magistrate either out of that church revenue which remanes yet in his hand, or e-

104 *Means to remove hirelings*
stablishing any other maintenance instead of tithe, should take into his own power the stipendiarie maintenance of church-ministers, or compell it by law, can stand neither with the peoples right nor with Christian liberty, but would suspend the church wholly upon the state, and turn her ministers into state-pensioners. And for the magistrate in person of a nursing father to make the church his meer ward, as alwaies in minoritie, the church, to whom he ought as a magistrate, *Esa. 49. 23, To bow down with his face toward the earth, and lick up the dust of her feet, her to subject to his political drifts*
or

or conceivd opinions by ma-
string her revenue, and so by
his examinant committies to
circumscribe her free election
of ministers, is neither just
nor pious; no honor don to
to the church, but a plane
dishonor: and upon her,
whose only head is in heaven,
yea upon him, who is her
only head, sets another in
effect, and, which is most
monstrous, a human on a
heavenly, a carnal on a spi-
ritual, a political head on an
ecclesiastical bodie; which at
length by such heterogeneal,
such incestuous conjunction,
transformes her oft-times in-
to a beast of many heads and
many horns. For if the

106 *Means to remove hirelings*
church be of all societies the
holiest on earth, and so to
be reverenc'd by the magi-
strate, not to trust her with
her own belief and integritie,
and therefor not with the
keeping, at least with the
disposing of what revenue
shall be found justly and law-
fully her own, is to count the
church not a holy congrega-
tion, but a pack of giddy or
dishonest persons, to be rul'd
by civil power in sacred
affairs. But to proceed fur-
ther in the truth yet more
freely, seeing the Christian
church is not national, but
consisting of many particular
congregations, subject to
many changes, as well
through

through civil accidents as through schism and various opinions, not to be decided by any outward judge, being matters of conscience, whereby these pretended church-revenues, as they have bin ever, so are like to continue endles matter of dissention both between the church and magistrate, and the churches among themselves, there will be found no better remedie to these evils, otherwise incurable, then by the incorruptest council of those *Waldenses*, our first reformers, to remove them as a pest, an apple of discord in the church, (for what els can be the effect of riches and the snare of monie in religion?)

208 *Means to remove hirelings*
ligion?) and to convert them
to those more profitable uses
above expressd or other such
as shall be judgd most necessa-
rie; considering that the
church of Christ was founded
in poverty rather than in re-
venues, stood purest and
prosperd best without them,
receivd them unlawfully from
them who both erroneously
and unjustly, sometimes impi-
ously, gave them, and so just-
ly was ensnar'd and corrupted
by them. And least it be
thought that these revenues
withdrawne and better im-
ploid, the magistrate ought
in stead to settle by statute
som maintenance of ministers,
let this be considerd first, that
it

it concerns every mans conscience to what religion he contributes ; and that the civil magistrate is intrusted with civil rights only , not with conscience , which can have no deputy or representer of it self, but one of the same minde: next, that what each man gives to the minister , he gives either as to God, or as to his teacher ; if as to God, no civil power can justly consecrate to religious uses any part either of civil revenue , which is the peoples , and must save them from other taxes , or of any mans proprietie, but God by special command, as he did by *Moses*, or the owner himself
by.

110 *Means to remove hirelings*
by voluntarie intention and
the perswasion of his giving
it to God ; forc'd consecrati-
ons out of another mans estate
are no better then forc'd
vowes ; hateful to God, who
loves a chearful giver ; but
much more hateful, wrung
out of mens purses to main-
taine a disapprov'd ministerie
against thir conscience ; how-
ever, unholy, infamous and
dishonorable to his ministers
and the free-gospel, maintaine
in such unworthy manner as
by violence and extortion :
If he give it as to his teacher,
what justice or equitie com-
pell's him to pay for learning
that religion which leaves
freely to his choise whether
he

he will learn it or no, whether of this teacher or another, and especially to pay for what he never learnd, or approves not; whereby, besides the wound of his conscience, he becoms the less able to recompence his true teacher. Thus far hath bin enquir'd by whom church-ministers ought to be maintaind; and hath bin prov'd most natural, most equal and agreeable with scripture, to be by them who receive thir teaching; and by whom, if they be unable. Which waies well observd, can discourage none but hirelings, and will much lessen thir number in the church.

112 Means to remove hirelings

It remanes lastly to consider in what manner God hath ordaind that recompence be given to ministers of the gospel: and by all scripture it will appeer that he hath given it them not by civil law and freehold, as they claim, but by the benevolence and free gratitude of such as receive them: *Luke 10. 7, 8. Eating and drinking such things as they give you. If they receive you, eat such things as are set before you. Matth. 10. 7, 8. As ye go, preach, saying, The kingdome of God is at hand, &c. Freely ye have received, freely give. If God have ordaind ministers to preach freely, whether they receive*

receive recompence or not,
then certainly he hath forbidd
both them to compell it, and
others to compell it for them.
But freely given, he accounts
it as given to himself: *Phil-*
lip. 4. 16, 17, 18. Ye sent once
and again to my necessitie. Not
because I desire a gift; but I
desire fruit that may abound to
your account. Having receivd
of Epaphroditus the things
which were sent from you, an
odour of sweet smell, a sacrifice
acceptable, well pleasing to God.
Which cannot be from force
or unwillingnes. The same
is said of almes, *Heb. 13. 16.*
To do good and to communicate,
forgett not: for with such sacri-
fices God is well pleasd. Whence
the

114 *Means to remove hirelings*
the primitive church thought
it no shame to receive all thir
maintenance as the almes of
thir auditors. Which they
who defend tithes, as if it
made for thir cause, when as
it utterly confutes them, omitt
not to set down at large;
proving to our hands out of
Origen, Tertullian, Cyprian,
and others, that the clergie
lived at first upon the meer be-
nevolence of thir hearers:
who gave what they gave, not
to the clergie, but to the
church; out of which the
clergie had thir portions gi-
ven them in baskets; and
were thence calld *sportularii,*
basket-clerks: that thir por-
tion was a very mean allow-
ance,

ance, only for a bare livelihood;
according to those precepts
of our Saviour, *Matth. 10. 7,*
&c;; the rest was distributed
to the poore. They cite also
out of *Prosper*, the disciple of
St. Austin, that such of the
clergie as had means of thir
own, might not without sin
partake of church-mainte-
nance; not receiving thereby
food which they abound with,
but feeding on the sins of
other men: that the holy
ghost saith of such clergie
men, they eat the sins of my
people: and that a councel at
Antioch, in the year 340, suf-
ferd not either priest or bishop
to live on church-mainte-
nance without necessitie. Thus
far

116 Means to remove hirelings
far tithers themselves have
contributed to thir own con-
futation, by confessing that
the church livd primitively
on almes. And I add, that
about the year 359, *Constan-*
tius the emperor having sum-
mond a general-councel of
bishops to *Ariminum* in *Italie*,
and provided for thir subsist-
ence there, the *British* and
French bishops judging it not
decent to live on the publick,
chose rather to be at thir own
charges. Three only out of
Britain constrained through
want, yet refusing offerd as-
sistance from the rest, accept-
ed the emperor's provision;
judging it more convenient
to subsist by publick then by
privat

out of the church. 117

privat sustenance. Whence we may conclude, that *bishops* then in this Iland had thir livelihood only from benevolence: in w^{ch} regard this relater *Sulpitius Severus*, a good author of the same time, highly praises them. And the *Waldenses*, our first reformers, both from the scripture and these primitive examples, maintaine those among them who bore the office of ministers, by almes only. Take thir very words from the historie written of them in *French*, Part. 3. l. 2. c. 2. *La nourriture & ce de quoy nous sommes couverts &c. Our food & cloathing is sufficiently administerd & given to us by way of gratuitie and almes, by the good people whom*

Y 18 Means to remove hirelings
whom we teach. It then by
almes and benevolence, not by
legal force, not by tenure of
freehold or copyhold : for
almes, though just, cannot be
compell'd ; and benevolence
forc'd, is malevolence rather,
violent and inconsistent with
the gospel ; and declares him
no true minister therof, but a
rapacious hireling rather, who
by force receiving it, eats the
bread of violence and exacti-
on, no holy or just liveli-
hood, no not civilly counted
honest ; much less befeem-
ing such a spiritual ministry.
But, say they, our maintenance
is our due, tithes the right of
Christ, unseparable from the
priest, no where repeald ; if
then,

out of the church. 119

then, not otherwise to be had,
by law to be recoverd : for
though *Paul* were pleas'd to
forgoe his due, and not to
use his power, 1 *Cor.* 9. 12,
yet he had a power, v. 4, and
bound not others. I answer
first, because I see them still
so loath to unlearn thir deci-
mal arithmetic, and still grasp
thir tithes as inseparable from
a priest, that ministers of the
gospel are not priests ; and
therefor separated from tithes
by thir own exclusion ; being
neither call'd priests in the new
testament, nor of any order
known in scripture : not of
Melchisedec, proper to Christ
only ; not of *Aaron*, as they
themselves will confess ; and
the

120 *Means to remove hirelings*
the third priesthood, only remaining, is common to all the faithful. But they are ministers of our high priest. True; but not of his priesthood, as the Levites were to *Aaron*: for he performs that whole office himself incommunicably. Yet tithes remane, say they, still unreleas'd, the due of Christ; and to whom payable, but to his ministers? I say again, that no man can so understand them, unless Christ in som place or other so claim them. That example of *Abram* argues nothing but his voluntarie act; honor once only don, but on what consideration, whether to a priest or to a king, whether due

due the honor, arbitrarie that kinde of honor or not, will after all contending be left still in meer conjecture: which must not be permitted in the claim of such a needy and suttle spiritual corporation pretending by divine right to the tenth of all other mens estates; nor can it be allowd by wise men or the verdict of common law. And the tenth part, though once declar'd holy, is declar'd now to be no holier then the other nine, by that command to *Peter Act. 10. 15.* 28 : whereby all distinction of holy and unholy is remov'd from all things. Tithes therefore though claimd, and holy under the law, yet are now re-

G

leasd

122 *Means to remove hirelings*
leasd and quitted both by that
command to *Peter*, and by
this to all ministers, above-
cited *Luke 10*; *eating and*
drinking such things as they
give you: made holy now by
thir free gift only. And there-
for *S. Paul*, *1 Cor. 9. 4*, asserts
his power, indeed; but of
what? not of tithes, but, *to*
eat and drink such things as
are given in reference to this
command: which he calls not
holy things or things of the
gospel, as if the gospel had
any consecrated things in an-
swer to things of the temple,
v. 13, but he calls them *your*
carnal things, *v. 11*. without
changing thir property. And
what power had he? not the
power

out of the church. 123

power of force but of conscience only, whereby he might lawfully and without scruple live on the gospel; receiving what was given him, as the recompence of his labor. For if Christ the master hath profess'd his kingdom to be not of this world, it suits not with that profession either in him or his ministers to claim temporal right from spiritual respects. He who refus'd to be the divider of an inheritance between two brethren, cannot approve his ministers by pretended right from him to be dividers of tenths and freeholds out of other mens possessions, making thereby the gospel but a cloak of carnal

124 *Means to remove hirelings*
interest, and, to the contra-
diction of thir master, turning
his heavenly kingdom into a
kingdom of this world, a
kingdom of force and rapin.
To whom it will be one day
thunderd more terribly then
to Gehazi, for thus dishonor-
ing a far greater master and
his gospel, *is this a time to*
receive monie and to receive
garments and olive-yards and
vinyards and sheep and oxen?
The leprosie of *Naaman* linkd
with that apostolic curse of
perishing imprecated on *Simon*
Magus, may be feard will
cleave to such and to thir seed
for ever. So that when all is
don, and bellie hath us'd in
vain all her cunning shifts, I
doubt

doubt not but all true ministers, considering the demonstration of what hath bin here prov'd, will be wise, and think it much more tolerable to hear, that no maintenance of ministers, whether tithes or any other, can be settl'd by statute; but must be given by them who receive instruction; and freely given, as God hath ordaind. And indeed what can be a more honorable maintenance to them, then such whether almes or willing oblations as these, which being accounted both alike as given to God; the only acceptable sacrifices now remaining, must needs represent him who receives them

126 *Means to remove hirelings*
much in the care of God and
neerly related to him, when
not by worldly force and con-
straint, but with religious awe
and reverence, what is given
to God, is given to him, and
what to him, accounted as
given to God. This would
be well enough, say they; but
how many will so give? I
answer, as many, doubtles, as
shall be well taught; as many
as God shall so move. Why
are ye so distrustful both of
your own doctrin and of Gods
promises, fulfilled in the expè-
rience of those disciples first
sent: *Luke 22. 35. When I*
sent you without purse and scrip
and shoes, lacked ye any thing?
And they said, Nothing. How
then

then came ours, or who sent them thus destitute, thus poor and empty both of purse and faith? Who stile themselves embassadors of Jesus Christ, and seem to be his tithe-gatherers, though an office of thir own setting up to his dishonor, his exacters, his publicans rather, not trusting that he will maintain them in thir embassy, unless they binde him to his promise by a statute law that we shall maintain them. Lay down for shame that magnific tittle, while ye seek maintenance from the people: it is not the manner of embassadors to ask maintenance of them to whom they are sent. But he who is

128. *Means to remove hirelings*

Lord of all things, hath so ordaind: trust him then; he doubtles will command the people to make good his promises of maintenance more honorably unaskd, unrak'd for. This they know, this they preach, yet beleeeve not: but think it as impossible without a statute law to live of the gospel, as if by those words they were bid go eat thir bibles, as *Ezechiell* and *John* did thir books; and such doctriens as these are as bitter to thir bellies: but will serve so much the better to discover hirelings, who can have nothing, though but in appearance, just and solid to answer for themselves against
what

what hath bin here spoken, unless perhaps this one remaining pretence, which we shall quickly see to be either fals or uningenuous. They pretend that thir education either at schoole or universitie hath bin very chargeable; and therefor ought to be repar'd in future by a plentiful maintenance: whenas it is well knowna that the better half of them, and oft times poor and pittiful boyes of no merit or promising hopes that might intitle them to the publick provision but thir povertie and the unjust favor of friends, have had the most of thir breeding both at schoole and universitie by schollarships;

130 *Means to remove hirelings*
exhibitions and fellowships at
the publick cost; which might
ingage them the rather to
give freely, as they have free-
ly receivd. Or if they have
missd of these helps at the
latter place, they have after
two or three years left the
cours of thir studies there, if
they ever well began them,
and undertaken, though fur-
nishd with little els but igno-
rance, boldnes and ambition,
if with no worse vices, a chap-
lainship in som gentlemans
house, to the frequent imba-
sing of his sons with illiterate
and narrow principles. Or if
they have livd there upon thir
own, who knows not that
seaven years charge of living
there,

there, to them who fly not from the government of thir parents to the license of a universitie, but com seriously to studie, is no more then may be well defraid and reimbours'd by one years revenue of an ord'nary good benefice? If they had then means of breeding from thir parents, 'tis likely they have more now; and if they have, it needs must be mechanic and uningenuous in them to bring a bill of charges for the learning of those liberal arts and sciences, which they have learnd (if they have indeed learnd them, as they seldom have) to thir own benefit and accomplishment. But they/

¶ 32 *Means to remove hirelings*
they will say, we had betaken
us to som other trade or pro-
fession, had we not expected
to finde a better livelihood
by the ministerie. This is
that which I lookd for, to
discover them openly neither
true lovers of learning, and
so very seldom guilty of it,
nor true ministers of the go-
spel. So long agoe out of date
is that old *true saying*, 1 Tim.
3. 1. *if a man desire a bishoprick,*
he desires a good work: for now
commonly he who desires to
be a minister, looks not at the
work but at the wages; and
by that lure or loubel may be
toald from parish to parish all
the town over. But what can
be planer Simonie, then thus
to

to be at charges beforehand
to no other end then to make
thir ministry doubly or trebly
beneficial: to whom it might
be said as justly as to that *Si-*
mon, thy monie perish with thee,
because thou hast thought that
the gift of God may be purchas'd
with monie: thou hast neither
part nor lot in this matter.
Next, it is a fond error, though
too much beleevd among us,
to think that the universitie
makes a minister of the go-
spel; what it may conduce to
other arts and sciences, I
dispute not now: but that
which makes fit a minister,
the scripture can best informe
us to be only from above;
whence also we are bid to seek
them;

134 Means to remove hirelings
them; Matth. 9. 38. Pray ye
therefor to the Lord of the har-
vest, that he will send forth la-
borers into his harvest. Acts
20. 28. The flock, over which
the holy ghost hath made you
over-seers. Rom. 10. 15. How
shall they preach, unless they be
sent? by whom sent? by the
universitie, or the magistrate,
or thir belly? no surely: but
sent from God only, and that
God who is not thir belly.
And whether he be sent from
God or from *Simon Magus*,
the inward sense of his calling
and spiritual abilitie will suffi-
ciently tell him; and that
strong obligation felt within
him, which was felt by the
apostle, will often expresse
from

from him the same words :
1 Cor. 9. 16. *Necessity is laid upon me, yea, woe is me, if I preach not the gospel.* Not a beggarly necessity, and the woe feared otherwise of perpetual want, but such a necessity as made him willing to preach the gospel *gratis*, and to embrace povertie rather then as a woe to fear it. 1 Cor. 12. 28. *God hath set some in the church, first apostles, &c.* Eph. 4. 11, &c. *He gave some apostles, &c.* For the perfecting of the saints, for the work of the ministerie, for the edifying of the body of Christ, till we all come to the unitie of the faith. Whereby we may know that as he made them at the first,
so

136 Means to remove hirelings
so he makes them still, and to
the worlds end. 2 Cor. 3. 6.
*Who hath also made us fit or able
ministers of the new testament.*
1 Tim. 4. 14. *The gift that is
in thee; which was given thee
by prophesie and the laying on
of the hands of the presbyterie.*
These are all the means
which we read of requir'd in
scripture to the making of a
minister. All this is granted
you will say: but yet that it
is also requisite he should be
traine in other learning;
which can be no where better
had then at universities. I an-
swer, that what learning ei-
ther human or divine can be
necessary to a minister, may
as easily and less chargeably
be

be had in any private house. How deficient els and to how little purpose are all those piles of sermons, notes, and comments on all parts of the bible, bodies and marrows of divinitie, besides all other sciences, in our English tongue; many of the same books which in Latine they read at the universitie? And the small necessitie of going thether to learn divinitie, I prove first from the most part of themselves, who seldom continue there till they have well got through Logic, thir first rudiments; though, to say truth, Logic also may much better be wanting in disputes of divinitie, then in
the

138 *Means to remove hirelings*
the subtle debates of lawyers
and statesmen, who yet sel-
dom or never deal with syllo-
gisms. And those theological
disputations there held by
Professors and graduates are
such as tend least of all to the
edification or capacitie of the
people, but rather perplex
and leaven pure doctrine with
scholastical trash then enable
any minister to the better
preaching of the gospel.
Whence we may also com-
pute, since they com to reck-
nings, the charges of his
needful library: which, though
som shame not to value at
600 l, may be competently
furnishd for 60 l. If any man
for his own curiositie or de-
light

light be in books further expensive, that is not to be recknd as necessarie to his ministerial either breeding or function. But Papists and other adversaries cannot be confuted without fathers and councils, immense volumes and of vast charges. I will shew them therefor a shorter and a better way of confutation: *Tit. 1. 9. Holding fast the faithful word, as he hath bin taught, that he may be able by sound doctrine, both to exhort and to convince gain-sayers: who are confuted as soon as heard, bringing that which is either not in scripture or against it. To persue them further through the obscure*
and

140 *Means to remove hirelings*
and intangld wood of antiqui-
tie, fathers and counceles
fighting one against another,
is needles, endles, not requi-
site in a minister, and refus'd
by the first reformers of our
religion. And yet we may
be confident, if these things
be thought needful, let the
state but erect in publick good
store of libraries, and there
will not want men in the
church, who of thir own in-
clinations will become able in
this kinde against Papist or
any other adversarie. I have
thus at large examin'd the u-
sual pretences of hirelings,
colour'd over most commonly
with the cause of learning
and universities : as if with
divines

divines learning stood and fell ; wherein for the most part thir pittance is so small : and, to speak freely, it were much better, there were not one divine in the universitie ; no schoole-divinitie known, the idle sophistrie of monks, the canker of religion; and that they who intended to be ministers, were trained up in the church only, by the scripture and in the original languages therof at schoole; without fetching the compass of other arts and sciences, more then what they can well learn at secondary leasure and at home. Neither speak I this in contempt of learning or the ministry, but hating
the

142 *Means to remove hirelings*
the common cheats of both ;
hating that they who have
preachd out bishops, prelates
and canonists, should, in what
serves thir own ends, retain
thir fals opinions, thir Phari-
saical leaven, thir avarice and
closely thir ambition , thir
pluralities, thir nonresidences,
thir odious fees, and use thir
legal and Popish arguments
for tithes: that Independents
should take that name, as they
may justly from the true free-
dom of Christian doctrine and
church-discipline subject to
no superior judge but God
only, and seek to be Depen-
dents on the magistrate for
thir maintenance; which two
things , independence and
state-

state-hire in religion, can never consist long or certainly together. For magistrates at one time or other, not like these at present our patrons of Christian libertie, will pay none but such whom by thir committies of examination, they find conformable to their interest and opinions : and hirelings will soone frame themselves to that interest and those opinions which they see best pleasing to thir paymasters ; and to seem right themselves, will force others as to the truth. But most of all they are to be revil'd and sham'd, who cry out with the distinct voice of notorious hirelings, that if ye settle not
our

144 *Means to remove hirelings*
our maintenance by law, far-
well the gospel: then which
nothing can be utterd more
fals, more ignominious, and,
I may say, more blasphemous
against our Saviour; who
hath promised, without this
condition, both his holy spirit
and his own presence with his
church to the worlds end:
nothing more fals (unless with
thir own mouths they con-
demne themselves for the un-
worthiest and most mercenary
of all other ministers) by the
experience of 300. years after
Christ, and the churches at
this day in *France, Austria,*
Polonia, and other places wit-
nessing the contrary under an
advers magistrate not a favo-
rable:

out of the church. 145

rable: nothing more ignominious, levelling or rather undervaluing Christ beneath Mahomet. For if it must be thus, how can any Christian object it to a Turk, that his religion stands by force only; and not justly fear from him this reply, yours both by force and monie in the judgment of your own preachers. This is that which makes atheists in the land, whom they so much complain of: not the want of maintenance or preachers, as they alleage, but the many hirelings and cheaters that have the gospel in thir hands; hands that still crave, and are never satisfi'd. Likely ministers, indeed, to proclaim the

H

faith

146 *Means to remove hirelings*
faith or to exhort our trust in
God, when they themselves
will not trust him to provide
for them in the message wher-
on, they say, he sent them;
but threaten for want of tem-
poral means to desert it; cal-
ling that want of means, which
is nothing els but the want
of thir own faith; and would
force us to pay the hire of
building our faith to their co-
vetous incredulitie. Doubt-
les, if God only be he who
gives ministers to his church
till the worlds end; and
through the whole gospel ne-
ver sent us for ministers to the
schooles of Philosophie, but
rather bids us beware of such
vain deceit, Col. 2. 8. (which
the

out of the church. 147

the primitive church, after two or three ages not remembering, brought herself quickly to confusion) if all the faithful be now *a holy and a royal priesthood*, 1 Pet. 2. 5. 9, not excluded from the dispensation of things holiest, after free election of the church and imposition of hands, there will not want ministers, elected out of all sorts and orders of men, for the Gospel makes no difference from the magistrate himself to the meanest artificer, if God evidently favor him with spiritual gifts, as he can easily and oft hath don, while those batchelor divines and doctors of the tippet have bin

H 2

passd

148 *Means to remove hirelings*
passd by. Heretofore in the
first evangelic times (and it
were happy for Christendom
if it were so again) ministers
of the gospel were by nothing
els distinguished from other
Christians but by their spiri-
tual knowledge and sanctitie
of life, for which the church
elected them to be her teach-
ers and overseers, though not
thereby to separate them from
whatever calling she them
found them following besides,
as the example of *S. Paul* de-
clares, and the first times of
Christianitie. When once
they affected to be calld a
clergie, and became as it were
a peculiar tribe of levites, a
partie, a distinct order in the
common-

out of the church. 49

commonwealth, bred up for
divines in babling schooles
and fed at the publick cost,
good for nothing els but what
was good for nothing, they
soone grew idle: that idlenes
with fulnes of bread begat
pride and perpetual contenti-
on with thir feeders the de-
spis'd laitie, through all ages
ever since; to the pervert-
ing of religion, and the dis-
turbance of all Christendom.
And we may confidently con-
clude, it never will be other-
wise while they are thus up-
held undepending on the
church, on which alone they
anciently depended, and are
by the magistrate publickly
maintaind a numerous faction

H 3 of

150 *Means to remove hirelings*
of indigent persons, crept for
the most part out of extream
want and bad nurture, claim-
ing by divine right and free-
hold the tenth of our estates,
to monopolize the ministry as
their peculiar, which is free
and open to all able Christi-
ans, elected by any church.
Under this pretence exempt
from all other imployment,
and enriching themselves on
the publick, they last of all
prove common incendiaries,
and exalt thir horns against
the magistrate himself that
maintains them, as the priest
of *Rome* did soone after a-
gainst his benefactor the em-
peror, and the presbyters of
late in *Scotland*. Of which
hireling

hireling crew together with
all the mischiefs, dissentions,
troubles, warrs meerly of
their kindling, Christendom
might soone rid herself and
be happie, if Christians would
but know thir own dignitie,
thir libertie, thir adoption,
and let it not be wonderd if
I say, thir spiritual priesthood,
whereby they have all equally
access to any ministerial fun-
ction whenever calld by thir
own abilities and the church,
though they never came neer
commencement or universi-
tie. But while Protestants, to
avoid the due labor of under-
standing thir own religion are
content to lodge it in the
breast or rather in the books
of

152 *Means to remove hirelings*
of a clergie man, and to take
it thence by scraps and mam-
mocks as he dispences it in
his sundays dole, they will
be alwaies learning and never
knowing, alwaies infants, al-
waies either his vassals, as
lay-papists are to their priests,
or at odds with him, as re-
formed principles give them
som light to be not wholly
conformable, whence infinit
disturbances in the state, as
they do, must needs follow.
Thus much I had to say; and,
I suppose, what may be a-
nough to them who are not
avariciously bent otherwise,
touching the likeliest means
to remove hirelings out of
the church; then which no-
thing

out of the church. 153

thing can more conduce to
truth, to peace and all happi-
nes both in church and state.
If I be not heard nor beleevd,
the event will bear me wit-
nes to have spoken truth :
and I in the meanwhile have
borne my witnes not out of
season to the church and to
my countrey.

The end.

14 All these wages to be shared
15 All of the protestant divinity
16 3 17 of which being ceremonial
4 God only gives to believe among

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